BREAD
FOR
The POOR:
OR, A
METHOD
SHEWING

How the Poor may be Maintained, and duly Provided for, in a far more Plentiful, and yet Cheaper manner than now they are, without Waste or Want.

Fac modo quod teneam, sine solicitudine Victim
jam contentus ero. Mantuan.

EXETER,
Printed by *Samuel Darker*; for *Charles Yeo*, *John Penny*, and *Philip Bishop*. 1698.

The Contents.

THAT the Poor Rates of Devon, *in a moderate Computation, and as some, (it may be as most) Parishes Pay consequently unto* 38991 *l.* 13 *s.* 5 *d. appears by the proportion under mentioned,* viz. *by observing what one Parish pays, where the Assessments to the Poor are moderate, and not in proportion beyond other Parishes, and how much the Charge of the Poor comes to in the Country, in proportion with that Parish, being Computed, as several Taxes were Risen and proportioned in the Reigne of King* Charles 2d. *which is in the County* 30000 l. *per Annum more than they were* 50 *or* 60 *Years since, and still advance as fast as ever.*

That what the Poor Receive by Begging, together with what they and others of the meanner sort, might get in the time they now spend idly or worse, comes to another such, or rather a greater Sum.

How an Equivolent with a Work House, may be had in every Parish, without the Charge of Building or Renting of a House. And how an Equivolant with a Stock, may be also had in every Parish for Imploying all the Poor, without Charge in Raising, hazard in Intrusting or Managery,

How without the help of a new Law, the Poor in Devon, *may be all provided for and Maintained in their respective Parishes in a far better and plentifuller manner than now they are, without Begging, and for* 30000 l. per Annum *less in* Poor Rates.

	l.	*s.*	*d.*	
Winckley Parish ——	130	6	8	
Winckley Hundred ——	162	18	4	
Sub-Division ——	4115	15	9	
North Grand D. ——	12347	7	3	Proportionably.
3. Grand *D.* ——	37042	1	9	
20 Parison *South* ——	01949	11	8	
Devon ——	38991	13	5	

TO THE

Right Worſhipful His Majeſties Juſtices of the Peace for the County of *Devon.*

THE great complaint of the Poor, (the greater of thoſe that Maintain them) their conſtant increaſe, and the multitudes of Beggers *and idle* Vagabonds, *to the great abuſe of the Laws and Scandal of the Country, are Cauſes ſufficient to excuſe an* Eſſay, *in order to a Remedy, being the Duty of Parochal Officers. And the ſlender attempts of ſome of great Parts and Quality, is not ſo much a Diſcouragement, as Grouuds for a more vigorous Onſet, their Qualities for the moſt Part being too great, and their Notions too high, for ſo low a Subject.*

Our Chronicles *tell us, that about* 800 *Years ſince, when after a long War, the Country abounded with Thiefs and Robbers, and other idle and diſorderly Perſons. By King* Alfreds *dividing the Kingdom into* Shires, Hundreds *and* Tythings, *a* Boy *or* Girl, *might openly Travel with a Bag of* Gold *and* Silver, *and carry it ſafely all the Country over. If neglect, or the length of time have attracted ſome Ruſt on the Officers of* Tythings *and* Pariſhes, *Yet there are many Laws made ſince that time, which if duly put in Execution, would ſoon rub it off, and whileſt the firſt Inſtitution of one of them, had ſuch good effects, their Information would have much better, ſeeing 'tis eaſier to Improve than Invent.*

Many who ſeem Well-wiſhers to an attempt for the better Imploying and Relieving the Poor, ſay there muſt be a Stock, a large Houſe, &c. *And withall do not forget to add, that the Stock as well as Houſe, require a great Charge in Raiſing, hazard and care in intruſting and Managing, and thence conclude they will abide by the harm they have, and not leap from the Frying-Pan to the Fire. Indeed, were thoſe Affairs duly Conſidered, a good Stock*

might

might be well Imployed that way; and yet I must crave leave to observe, That a bundle of Cords is not so soon broken as one, *nor a disorderly Crew, when brought together, so easily Reformed as when singled out and seperated from contagious Company.*

In some places, a Publick Stock seems so necessary, that a fit Provision for the Poor cannot be made. But in Devon, *and many other Countries, there are Tradesmen in or near every Parish, who have Stocks already, wheron they Imploy all that are willing to Work, and can, and would, for their own as well as the Publick Intrest, Imploy more, if more orderly Persons might be had. Therefore here is no great need of more Stocks, but of reforming the looser sort, so as to make them honestly industrious, and how that may be done by legall Discipline, without Arbitrary Severity, is the design of this Paper, which is humbly submitted to your Consideration and Correction, by the unworthiest of your Servants.*

Jan. 27. 169⅞. R. D.

Bread for the *Poor*, &c.

Whoſoever takes the ſmall trouble of Inſpecting the Poor Accounts of a few Pariſhes, may ſoon obſerve, That the Charge of maintaining them in ſome places, is within ſixty Years laſt advanced from forty Shillings to forty pounds yearly; in others twice that ſum, and moſtwheres double, within twenty Years laſt, and like to double again in a ſhort time: The Poor Rates of this County of Devon *now amounting to* 38991 l. 13 *ſh. and* 5 *pence* per annum, *at the proportion that many Pariſhes pay; and notwithſtanding ſuch Advance in maintaining the Poor, yet the Wages they receive is greater than formerly; Work more plentiful, and Proviſions cheaper.*

Where there is an Effect there is a Cauſe.

AS the Effect is certain and viſible, in the exceſſive Charge of Maintaining the Poor; ſo that there is a Cauſe producing ſuch Effect is as certain: Now what ſuch Cauſe, or Cauſes are, how they may be prevented with a due Proviſion made for the Poor, as the Law directs, and with leſs Charge to the Country; is next to be conſidered.

Firſt Cauſe is, Profuſeneſs in Diet.

'Tis generally obſerv'd, That not only more *Ale* and *Brandy* is ſold than formerly in ſingle *Ale houſes*, and *Brandy-ſhops*; but the number of ſuch Houſes and Shops are alſo increaſed, that the Money ſpent in *Ale* and *Brandy*, in ſmall Country-ſhops and Ale-houſes, amounts to a vaſt, and almoſt incre-.

dible ſum, did not their Payments for Exciſe manifeſt it, That a very ſmall and inconſiderable part thereof is ſpent by Gent. or Travellers, or Houſe-keepers, that pay Rates to the *King* and Poor, that ſuch as are maintained by Pariſh-pay, ſeldom drink any other than the ſtrongeſt *Ale-houſe Beer*, which at the Rate they buy it, coſt 50 *Shillings*, or 3 *l.* a Hogs-head; that they ſeldom eat any *Bread*, ſave what is made of the fineſt *Wheat-flower*, ſold by common *Bakers*.

Second Cauſe is, Idleneſs.

Perſons once receiving Pariſh-pay, preſently become idle, alleadging the Pariſh is bound to maintain them; and that in caſe they ſhould work, 'twould only favour a Pariſh from whom they ſay they ſhall have no thanks: And not only themſelves, but the Family to whom they belong, preſently become idle too, finding that Pariſh pay, with the help of their Clamour, their impoſing on the Ignorance of ſome Officers, deceiving the Charity of others, and their threatning the timorous ſort with *Warrants* from Perſons in Authority; a work of leſs trouble, and more profit than daily Labour.

Third Cauſe is, Giving exceſſive Pay.

The Giving exceſſive Pay to the Poor, hath greatly occaſioned their extravagant Expences, and occaſioned Idleneſs in them, and diſcouraged Induſtry in others: The Allowance commonly given to Perſons maintained by a Pariſh, being three times as much as an honeſt Labourer, who with his Wife maintains three Children can afford to do; which many hundreds in the County do, and that in a decent manner; as may appear by the proportion next mentioned.

The Common Outgoing of a Day-labourer in Husbandry computed.

As 'tis not ſtrange to ſee Labourers to have four or five Children a-piece, which they maintain by their Labour; ſo 'tis

'tis common to see many maintain three Children a-piece in a decent manner: Now admitting the Wife maitains her self, and one Child, which is the most a Woman can, and what few will do; what is needful to maintain himself, and two Children, the Husband must bear, he must pay House-rent; which in 20 *Shill.* yearly, is weekly———

Upwards of	4*d.*	0-
He must buy wood, which cannot well be less than	3	0-
His own cloaths in 20 *sh.* yearly, costs weekly above	4	*ob.*
His Sunday's diet 2*d.* & Working-tools weekly 1*d.*	3	0-
There remains of his Week's wages to maintain 2 Child. meat and drink, cloaths, wash. attend. *&c.* Scarce above 1*d.* a day for each Child; so weekly	1 *s.*	2*d.*
Both cost	2	5

His Wages, or Income.

Herein loss of Work thro' bad Weather, Holy-days, &c. are not computed.

The charge of maintaining a young Child, and of an Infirm Person

Unable to labour, being near the same.

His full Wages in some parts of the County, is weekly 2*s.* 6*d.* in others 2*s.* 8*d.* in some places less; and where more is paid, House rent and wood are dearer.

Fourth Cause of the chargeableness of the Poor.

Several of the Poor have ordinarily one House a-piece, intirely to themselves; which would conveniently serve three or four of them, and the same Fire, Candle-light, and Attendance that now serves but one, might serve three, or four; and in many particulars, they might assist, help, and comfort one another; only their Unwillingness, to have their Idleness, Filching, and Profuseness in Diet discovered, makes them extream averse against such Cohabiting.

Re-

Remedies in purſuance of the Law, to prevent ſuch exceſſive Charges.

For Remedy whereof, it may be agree'd, That the *Church-wardens*, and *Overſeers* of the Poor, do as the *Law* in this caſe directs; meet at a certain time and place, once every Month, to conſult on fit ways for Imploying, and Relieving the Poor, and how the ſame may be done; that the neceſſities of the Poor may be ſupplied, and ſo limited; that they may neither ſpend their time idly that can labour, nor Money profuſely.

Firſt Remedy, againſt Profuſeneſs in Diet.

In order thereunto, it may be agreed, not to pay them in Money, that ſuch Poor as cannot contribute towards their Maintainance by their Labour, be provided for in Houſe-rent, Meat, Drink, Cloaths, and all other Neceſſaries; that their Cloaths be all of one and the ſame Colour, *viz.* Blue, Green, White, or other fit Colour, diſtinct from others, with a Badge on their upper Garment, and of a diſtinct Colour from their Cloaths; that their Dwellings be all in Town, that they may go to Church, and their Needs the better known unto, and ſupplied by the Officers; that their Daily Allowances be limited, as to quantity, quality, weight, and meaſure; with due reſpect had to their Ages, Sexes, and other circumſtances; and daily, and every Meal delivered, and not weekly, nor in groſs, leaſt they ſell it.

That a perſon be agreed with to provide, and deliver the ſame by a ſealed Braſs-weight, and by a Braſs-meaſure: That each perſon that is able, do attend, and come for the ſame at a certain time, and place appointed, bringing a Diſh and Spoon provided by the Pariſh, and marked with the Pariſh-mark; the Diſh to contain-----and the like proviſions

viſions be ſent for by, or ſent unto ſuch, as cannot come to fetch it: that the perſon principally concern'd in the Managery hereof, be often amongſt them, to reſtrain their mutinous and indecent Diſcourſes, and to ſet ſome Exemplary Diſtinction on Offenders, by making them to take, and eat their Allowance without doors, when the Weather will permit, or other ways: And alſo ſuch Manager to take part, and eat amongſt them, to prevent their cauſeleſs railing, and to ſee that the Proviſions be every way fit for them, *&c.*

That ſuch as have moſt need, be daily provided for, and others that have leſs, two or three days; or two or three Meals in a Week; that a Bill of Fare be agreed on, what each perſon is to have on each day, and at what hours; and by like Agreement altered, as occaſion ſhall be. The ſeveral prices agreed for, and the Accounts between ſuch Officer and Provider, ballanced once in a fortnight: this Method not much differing from the ancient, and preſent commendable practice.

In Colledges, Great Mens Houſes, Hoſpitals, Ships at Sea, Soldiers in Camps, and other the moſt Civilized and beſt Governed Societies, an *Omer* for a day.

Second Remedy againſt Idleneſs.

That due care be taken to imploy all ſuch, as by their Labour can contribute towards their Maintainance: How a Houſe, or an Equivalent with a Work-houſe, may be had in every Pariſh, without the charge of Building, or Renting; how a Stock, or an Equivalent with a ſtock may be had for Imploying them, with an inconſiderable charge, and without the common charge of Raiſing, hazard of Intruſting, and care of Managing a Stock, is briefly demonſtrated; in a Method peruſed, and allowed of by the Juſtices of the Peace, in their General *Seſſions* for the County of *Devon*, and ſince printed; whereof more hereafter.

Third Remedy against Excessive pay.

That their Allowance in quantity, kind, and value, be proportioned to what such Frugal and Industrious Persons as are maintained by their Labour, and have Families to provide for, can, and ordinarily do, afford themselves and Families.

Fourth Remedy.

Against keeping a single House-fire and Candle-light for one person, which might without any annoyance, serve three or four (for that must be avoided) is before mentioned.

If an *Overseer* of a Family should allot out, and deliver a Months provision at once to his Servants, 'tis strange if there be not much waste and want too, in his House before the Month is over; and being laught at for his folly, would by such way of Managery, leave a short Inventory to his Executor: Every person concern'd in Trusts, either in Offices for the publick or for particular persons, is by the obligation of Justice, Reason, and common Honesty, obliged to use at least as much care, prudence, and integrity in matters wherein he is entrusted, as in his own proper concerns: And it is folly in an *Overseer* of a Family, not to make daily provision, and is it not much more so in an *Overseer* of a Parish, who hath neither so charitable opinion, nor so easy an oversight, of those whom he is to oversee, as an *Overseer* of one Family hath?

Besides, many Men receive Relieve in respect of their Wives and Children, and having got the Money, soon spend it; leaving such their Families to their choice, either to beg for their own Relief, or starve; who dare not to complain, and would be as well without Parish pay, as such having and never the near: whereas were their Parish Allowance daily in such manner as is herein proposed, they would then have their daily Bread, and every day an *Omer*.

Having

Having met with some Objections I shall Insert such as are most material, and endeavour to Answer them.

I. Objection.

Whether the usual way of paying the poor in Money may be altered.

I. *Answer.*

When Overseers sell their own Goods, the Justices have often for manifest reasons disallowed it, otherwise they approve well of it.

II. Some poor, as young Children, Ideots *&c.* are not to Imploy Money, and therefore 'tis both reasonable and necessary to provide for them, some other way.

II. Objection.

Is, That the providing of Diet, is both chargeable and troublesome.

Answer.

Each person being limitted what to have, and at what times; and the prices of each particular agreed for: the trouble cannot be great, admitting that the keeper of a small Ale-House is Imployed and Assigned, to deliver each person his Allowance daily, by a 11 of the Clock; who are come for it accordingly; he hath his order as to kinds, and his Weights and Measures ready for quantities, and the Poor have theirs; so Twenty may be dispatched in a quarter of an hour, with almost as small a trouble, as the drawing Twenty pots of Ale, and is it not less trouble to make one Fire than Twenty, one going to Mill, Market, *&c.* than Twenty; one of the Poor may do it, being assigned necessaries for that purpose.

III. Ob-

III. Objection.

Whileſt many poor Inhabit in the everal parts of the Country Par ſhes, how can ſuch have their Diet in one place.

Anſwer.

As many as live in or near the Church Town, or other like Village, may conveniently come at one place; ſuch as are in remote places, and are not too Old to be removed, are too Old to be Reformed by this Method, for Old Age is incurable; yet the perſons not like to be durable: As to ſuch as may be removed, the Remedy is plain. Only, it may be conſidered that in caſe their fear of being removed, will have as good or better effects than the doing it, (as fear hath often better effects than puniſhments) their removal may be rather threatned than effected.

Beſides the greater number of the Poor have only ſome ſmall Contributions, to wards their maintainance, as Six pence or Eight pence *per* Week: Now ſuch may have ſo much in Value of ſuch Houſhold-Bread, as the day Laborours and poor Houſe keepers uſe in their Houſes; and may daily about Twelve of the Clock, fetch ſo much as is allowed for one day, and no more; at ſome ſmall diſtance, in caſe they they can come for it themſelves; this way of fetching it will reſtrain them from being Vagabonds and begging their Bread; for its againſt their Principles to Beg near their own dwelling places, and they cannot go far abroad without loſeing ſuch their Pariſh allowance.

Advantages in providing Diet for the Poor.

I. Whereas the Poor are in ſome places paid once in a Fortnight, in ſome once a Month: Seldome one of them hath one Penny left next day after receiving, ſo are forced

to

to live on the Credit of the next pay day, and to Buy dear, and loſe much in fetching. But by this means, they are ſure of a Competency every day, without loſs of time, delay or hinderance, which are in truth conſiderable.

II. They will be reſtrained from Begging, for none will give to them who are known to have their dayly Commons provided at home. And they cannot go far abroad without the hazard of loſing their Pariſh allowance at home, for not coming for it in ſeaſon,

III. As 'twill be almoſt impoſſible that the poor ſhould want, having ſuch daily allowance, ſo 'tis as ſure they cannot waſt much; Small-Beer, and ſuch plain and wholeſome proviſion as the Pariſh Officers are moſt likely to allow them, being Cheaper, as well as wholeſomer, then the Brandy, Strong-Ale and other like fare they commoly allow themſelves. And in caſe they are allowed a competency to carry home or to eat their fill, and carry off none, they cannot juſtly complain; the great complaint will be, from the good Ale-Wifes, who will be forced to leave their Trade, when their beſt Cuſtomers muſt leave them.

IV. The general Antipathy the Poor have againſt accepting relief this way, exceedingly contributes to the promoting its Deſign, their calling theirs the *Goal-Crock*, *Bridewell-Crock*, *Pariſh-Crock*, *Goal-Pottage*, *Pariſh-Pottage*, with like Reproaches on the Place and Fare; will make many reſolve to live without it; and others as Induſtrious to avoid it.

V. Tho ſuch Aſperſing Terms are to be connived at, whileſt they only make it leſs fancifull to themſelves: Yet if by ſuch Reproaches they draw an *Odium* on the Imployment of providing their proviſions, by making it more difficult, or Chargeable to get a Victular; Then there is need of By Laws fitted for this Oeconomy, to reſtrain their railery.

As whoever complains his fare is not good; or not well Cook'd. and if upon an Inſpection by one Houſekeeper choſen by the conmplainer, and another by the Victular, it appear to be well; or if they Reproach any of the Overſeers, or payers of the Poor; then ſuch offender for Five or Six days, or until a formal Submiſion be made, to have no Butter to his Bread, or no Bread to his Broath, or wear the Badge a Month or other like puniſhment, for this or other like Offence, tending to the hindrance or charge of this Domeſtick Government.

As for the Badges, amongſt other things, thoſe or the like, may be Obſerved.

That whoſoever Receives Pariſh pay, or any Contribution, is to expect to weare the Badge, that ſo the fear thereof may keep them Submiſive and orderly, but the putting it on defac'd, as to ſuch as are of civil demeanor, and whoſe poverty hath hot been occaſioned by Idleneſs, profuſeneſs, or other ill means, Sick perſons, Children, and ſuch whoſe Age or Infirmities keep them within Doors.

Thoſe not to be exempted from wearing the Badge, viz.

Perſons of ſuch weak Capacities as that they are accounted Fools, not as a puniſhment to them, but to pleaſe their Fancy with a fine new thing, all Fools being pleaſed with ſuch, and ſo to make it leſs fanciful to others.

Next, whoever is guilty of Begging, and is not neceſſitated thereunto, Complainers to perſons in Authority for more Relief, if on hearing, it appear they had no cauſe of Complainr, Abuſers of the Pariſh Officers, or payers, or perſons concern'd in providing their proviſions, and ſuch as do not ſubmiſſively and thankfully accept their pariſh allowance.

Objection.

Objection.

Another Objection is, why ſome ſhould wear the Badges, *and others none?*

Anſwer.

To give the Poor a Direct Anſwer to this Queſtion, is to allow them a Right of Examining: If an Apprentice ask his Maſter why he muſt wear Cloath and his Fellow Apprentice Searge, or why his Cloathes differ in Colour or Faſhion from his Fellow Apprentice; or if a Groom or Foot-Boy, ask his Maſter, why his Livery is Red, and not Blew, or differing in Colour, Cloath or Faſhion, from other Grooms or Foot-Boys? a Maſter will ſcarce Anſwer ſuch a Queſtion, unleſs it be with a Cudgel, and thereby teach ſuch a ſaucy Searvant, more Gratitude, and better Manners. And if a Maſter, or Overſeer of one Family, have ſuch an Independant Right, in the *Paternal* and *Domeſtick* Government thereof, ſhall a Maſter or Overſeer of many Famelies (*for ſo an Overſeer of the Poor is*) have leſs Power, or not aſſert it? Such an Examiner ſhould wear the Badge a Month the longer, and know it for a Maxim, *That Beggers muſt not be Chuſers.* And that thoſe that have ſpent their own Stock as well as time profuſely, without any reſtraint, muſt not ſo diſpoſe of others.

Another Objection

Is the Obſtinacy and Averſeneſs of many of the Pariſhoners and Payers to the Poor againſt this Method, as ſome will be ſure to be.

Anſwer.

It is obſerved in the *Preface* to the *Liturgy* of the *Church*, that never any thing was ſo Compos'd as to eſcape the reach of

of *Clamour* and *Exception*; much leſs can this, for thoſe *Clamourers*, tho they ſee with their own Eyes, that by this means, the Poor have a conſtant dayly and certain fit proviſion, and that 'tis Morally almoſt Naturally impoſſible, that they ſhould want; to which they were always expoſed in the common way of Relief. And withal know and ſee, that the obſtinate averſeneſs of the Poor to receive Relief, this way, makes them both *Thrifty* and *Induſtrious*, ſo as to provide before hand, and Maintain themſelves without it. Yet ſtill ſome who are concern'd in Reaſon and Intereſt to promote a Method of this Nature, will be pratling againſt it, and oppoſe it to the utmoſt, and will joyn with the Inſolence of the Poor, and rather than hinder, will lead and incourage, them in their *Aſperſions* of it, and *Clamours* againſt it.

Now it may be ſaid, what ſhall be done us to ſuch Oppoſers?

Anſwer.

Sure at the long-run, they deſerve a formal thanks, for if I am an Overſeer, or Provider for the Poor, and invite and make a fit proviſion for them, and by means of ſuch *Clamours* and *Aſperſions* my *Gueſts* are kept away, I may by ſuch means have the leſs *Company*, but the more *Chear*, or be at the leſs *Charge* in providing.

And indeed, nothing Contributes more to the carrying on this Method, ſo as to make the Poor Induſtrious, in Order to maintain themſelves to live *Thriftily*, and to provide for *Old-Age* and *Sickneſs*. I ſay, nothing more promotes ſuch its deſign, than ſuch Oppoſers of it, and *Clamours* againſt it; For, tho they ſeem to ſtop the *Currant*, unleſs their *groundleſs Clamour* have in it more Power to hinder, than the Laws and the Authority of *Juſtices* of the *Peace*, and Overſeers of the Poor *Commiſſionated* by the Law, and Acting according to Law,

Law, have to promote it, which may well be reckoned a Moral Impoſſibility, the *Stream* will break out and run the *Swifter*. No Arguments, how Specious ſoever, will Convince ſome, and whileſt Experience is the common baffler of *Speculations*, their obſtinacy, or uncompliableneſs may meet with the more Candid Conſtruction. I ſhall, therefore, for their ſatisfaction, give one inſtance; the Pariſhes of *Sampford*, *C.* and *W.* being both large and near each other, uſually for many Years together, paid a like number of Rates; in the Pariſh of *S.* the Method hereby propoſed was practiſed *Two* Years, and for avoiding *Clamour*, (which every thing that is called new, tho as old as *Moſes*, is apt to produce) the Poor were in a more Plentiful manner than formerly provided for in Cloaths; and in caſe any of them ſaid, that their allowance in Diet were not enough in quantity, they had then their fill; if any miſliked in quality, then the Complainer was to call a fit Houſe-keeper to determine it, which if he or ſhe refuſed to call, was then at that time ſent away without, as a juſt puniſhment for his or her *Muttering* and *Ingratitude*. In the laſt of the *Two* Years, there was this difference, in the Pariſh of *W.* where this method was not uſed, were pay'd full 23 *Rates*, and yet often Complaints made to the Juſtices for more. But in *S.* where this Method was uſed, not full a 11 *Rates* and a half, and no ſuch Complaints made as in *W.* And had I obſerved the payments of the Poor in other Neighbouring Pariſhes wherein I was unconcerned, might probably have found them as much differing and advanced in proportion above *S.* as I ſaw *W.* to be, and had this Method continued on in S. one Year longer, (*which wanted not the encouragement of the Juſtices of the Peace. and of the principle payers*) would, as was reaſonably believed, have reduced them to 8 *Rates*, and in a few Years after to *Two*.

Another Objection

Is, that the former Method for Imploying the moſt ungovernable of the Poor is defective, ſuch as are Bailiffs, Tinkers, *and other daring inſolent Poor, for in Country Pariſhes, there are no Publick* Work Houſes, *and Private Men will not Imploy ſuch, who if alone will ſpoile their Work, and if with others, will ſpoile their Work and Company too, and an honeſt Country Houſe keeper will as ſoon admit into his Houſe one that is Infected with the Plague as ſuch a reſolute diſorderly Wretch.*

Anſwer.

A crooked *Knife* muſt have a crooked *Sheath*, and ſuch an ill humoured Workman ſhould have as untoward Work aſſigned him by the Overſeers, which may be to carry Water in Buckets from the lower end of ſome Country Village *Two* or *Three Hundred* paces, or more, and therewith to fill a Veſſel in the *High-way*, which done, to overturn it in the way ſo often as filled, and ſo to continue till he ſhews a willingneſs to get himſelf Work, and in the mean time to have only ſome ſlender allowance in Diet, and in caſe of refuſal or neglect, ſent to the *Bridewel*, *as the Statute of* 43. *Eliz.* in this Caſe directs; ſuch a Workman ſo Imployed, will be ſure of Overſeers enough to obſerve his Demeanor, and tho he be accounted ſhameleſs, will be ſoon aſhamed and weary of ſuch Work, and get himſelf a Maſter, or be Maſtered in *Bridewell*, as is before mentioned, as often as he refuſeth or neglecteth ſuch his Work.

The Work-Houſe in the City of *Exeter*, is ſaid by ſome conſtantly to Imploy above 100 Perſons, by others it's ſaid, that not 6. are conſtantly Imployed therein, now both thoſe ſeeming Contradictions are true.

It

It muſt, by the way, be conſidered, which is too well known, that in every Town, how well *Traded* ſoever, many *Tradeſmen* are out of Work, and deſtitute of Imployment, not for that the *Trade* or Place doth not afford Imployments ſufficient; but that ſuch deſtitute Perſons, have brought themſelves out of Credit and Work, either by their *Sottiſh*, *Careleſs*, *Surly* or other ill demeanor. And ſuch being numerous, and ſome of them having Families to provide for, would, as ſuch are apt to do, complain to the Magiſtrates for Work, or rather for relief from the Overſeers; then to maintain them Idle was a great Charge, to promiſe them Work a great difficulty: Thoſe that knew them not would not Imploy them, becauſe Strangers; thoſe that knew them, knew them too well to truſt their *Trade* and *Stock* in their hands, yet maintained they muſt, yea, will be. This inevitably drew on a great charge; And yet their Mutinies a greater danger. But ſince the ſetting up this Work-houſe, whereof the Governour is ready provided to Imploy all that come, the Magiſtrates are not now at a loſs how to anſwer ſuch Complaints; but aſſign them to the Maſter of the Work-houſe for Imployments. And now thoſe *careleſs*, *ſurly Sots* find themſelves at a loſs, they muſt either humour or comply with the *Tradeſmen*, that have *Stocks*, and ſerve them, or Work in the Common Work-houſe, and ſubmit to that Government, which tho no *Priſon* is in common acceptation near a-kin to a *Bridewel*, being reduced to this *Dilemna*: They will chuſe the firſt, and rather comply with a Maſter of their own chuſing than of the Mayors, by this means it comes to paſs that the Work-houſe which doth not actually Imploy Six perſons in it, doth yet vertually and effectually Imploy above *One Hundred*; ſuch a Work-houſe ſeems not attainable in Country Pariſhes. But that which is equally Advantageous, and may be called an Equivalent, may be had in all places, with this difference, that the City Work-houſe requires a

Stock

Stock and *Salery*; in the *Stock* there is a *Charge* raising, and *hazard* in Intrusting. But in this Equivalent there is no such *Charge* or *hazard*, for Men in *Husbandry* in the Country, by giving them Lists, to Work round a Parish, and others of *Trades*, to agree with a *Tradesman*, to imploy them in *Weaving Combing*, *Spining*, and to assign them to Work accordingly: And withal, to order them to give a Weekly, or other constant account at the *Pay-Board*, that they do Work accordingly, or are otherways dayly imployed, in some honest Labour, is every way as advantageous. For, those that are so Imployed, and the Wages not being great, can be no damage to the Imployer of them; and the general averseness and abhorence of the Poor, to go about with Lists, and and desire Work, and Work according to such Appointments, and to give a constant account thereof, is altogether as effectual as a City *Work-house*, to make such Persons to get Work for themselves, and their *Wages* not being too large, the Imployers of them will be sure to be at no Loss, and the willinger to Imploy them. And in case any Men in *Trades*, or Women in *Spining*, spoile, detain or imbezzel, any of the *Wool* or *Yarne* delivered unto them, the *Owner*, by making Application to the *Two* next Justices, (*an easy Remedy*) will get them to be Publickly Whipt, as the *Stat.* 7. *Jac.* 7. doth direct, which they will prevent by making him *Satisfaction*. But having formerly *Written* more fully on this Particular, with *Presidents* for all *Proceedings* relating thereunto, forbear herein to Repeat the same.

Objection.

Another Objection is, that this Method will lessen the Excise.

Answer.

This is indeed an exception of some Moment, for admiting such to be Poor, and like to be chargable to Parishes, as by the common Construction of the Law, especially of an Act of

of Parliament made 14. *Car.* 2. *chap.* 12 *Are ſo adjudged.* And that the Badge, how eaſy ſoever, and the Pariſh-Pot, how fat ſoever, will be accounted Puniſhments, and no ſmall ones, and will ſcare them from idle Expences, which may reaſonably be preſumed, and by experience hath appeared. And that thoſe Perſons are the Country *Ale-Wives* beſt and almoſt only *Cuſtomers*, it's Neceſſary to Conſider, what or how much ſuch loſs may be.

As for the purpoſe, In caſe I ſpend 1 *s.* in an *Ale-Houſe*, what are the Conſequents thereof to me or the Publick. As to my ſelf, I have not only 1 *s.* the leſs, for which I am no way the better, But have in ſpending thereof ſpent ſo much time, as had it been Imployed in my *Husbandry* or *Profeſſion*, would have gained me at leaſt 3 *d.* and the Publick ſome way or other advantaged by my Labour. Now that is loſt as well as 15 *d.* in Money and time; on the other hand, the advantage thereby to the Publick cannot be more than the Exciſe, which at moſt is not above 3*d.* Then muſt the deſtroying my Health, which Incapacitates me to ſerve the Publick, the waſting my time, wherein I ſhould have ſerved the Publick, the Beggering my ſelf and Family, and many other publick as well as private Miſchiefs, occaſioned by *Sottiſhneſs*, muſt theſe be countenanced, or at leaſt connived at, for my being thus an advancer of the Exciſe, in ſo ſmall a matter comparatively to the Publick, and my particular loſs thereby, whereas had I kept to my proper Profeſſion, I might have been as able, and as eaſily could have contributed as many 15 *pences* in ready Money to a Publick Revenue, as now I do 3 *d.* in Exciſe by drinking of *Ale*. Were it not much better that His Majeſtys Proclamation, and the Laws for ſuppreſſing *Debauchery*, and *Profaneneſs* were duly put in execution, that ſo the Streams of Juſtice might cleanſe thoſe Augean Stalls, we ſhould then ſeek the Peopling, as now the depopulating of our Neighbours, and *Engliſh* Men would then compute their Wealth,

and Subſtance like the *Patriarchs* of Old, and *Forreigners* at preſent, in the Number of their Servants and largeneſs of their Familys. Tis indeed conceived by ſome that the great increaſe of the Poor, is occaſioned by other means than thoſe herein mentioned.

I. Objection.

Is, That the number of the People is generally increaſed, and that the number of the Poor, are ſo too. Which may receive this Anſwer.

Admitting they are increaſed, yet doubtleſs, People increaſed in former Ages, as well as of late; and in other Countries, where are no Poor *Rates*, as well as in *England* where there are; yet in truth the number of People, ſave in Trading-Places, is little or not at all increaſed; and that in ſuch Places of Trade, the Ways of maintaining the Poor is much more increaſed: And whileſt the Wealth, as well as Strength of other Nations; conſiſt in the Number of their People, why ſhould we value our ſelves, or one another, at a Lower Rate than meer *Americans*? As the Glory of a King conſiſts in the number of His People, ſo doth the Welfare of the People too.

Another Imagination, of the great increaſe of Poor *Rates*, is the Diſſolution of *Abbies*, *Monaſteries*, and other *Religious Houſes*; and 'tis withal affirmed, that Poor *Rates* began not till then. But the Error of this Imagination is eaſily diſcovered; For, there were Laws made for providing for the Poor, long before that Time, as 23. of *Edw.* 3. *chap. ult.* 34. *Edw.* 3. *chap.* 1. 7. *Rich.* 2. *chap.* 7. 12. *Rich.* 2. *chap.* 5. 11. *Hen.* 7. *chap.* 2. 19. *Hen.* 7. 12. and about 5. or 6. *Statutes of K. Hen.* 8. And ſome of them Ordered Pariſh Officers and *Rates*, and tho the Payment was not *Obligatory*, as now, yet poſſibly in thoſe Times as effectual.

2. *If*

2. If the *Abbies, &c.* were Diſſolved, yet the *Lands* ſtill remained, and the Husbanding and Manuring of them Imployed as many hands, (the beſt way of Relieving the Poor) and might Feed as many Mouths, when in *Laymens* hands as in *Churchmens*. And if, as ſome Conceive, ſuch places were by their abuſe made *Nurſeries* of *Idleneſs*, and the dependance of many Idle Perſons, ſuch *Idleneſs* Contributed to the increaſe of the Poor, and ſuch Dependence concern'd only ſome few, in Compariſon of the Poor of the Kingdom in general.

3. In Caſe the generallity of the Poor of the Kingdom, had Depended on the Charity of thoſe *Religious Places* for their Subſiſtance, Then the great want would immediately have enſued on their Diſſolution; and the Government would have been concerned to procure a ſpeedy Remedy. But the *Statute* now in Force, and the only Compulſory Law that hath been for payment of Poor *Rates*, was above 60 Years after *Abbies, &c.* being Diſſolved, chiefly by *Two* Laws made, one in 27. *Hen.* 8. 1537. another in 1540. and the Law for Poor *Rates*, 43. *Eliz.* in 1601. And then tho all Pariſhes were enabled to make *Rates*, and Owners of Eſtates obliged to the Payment; yet in many Places, no ſuch *Rates* were made, in 20, 30. or 40. Years after, and when they were *Firſt* made, and in many Years after, the Money ſo Riſen was inconſiderable to the preſent *Charge*.

But that which more than Anſwers all this Exception, is, that whereas our Wooll in former Ages was almoſt all Tranſported and Wrought up in *Forreign Parts*, now for the moſt part Wrought at Home, ſo that to ſay nothing of other Countrys, the *Searges* Sold in *Exeter* Market, afford a greater Benefit and Subſiſtance to the Poor, then all the *Monaſtries* and *Religious Houſes* in the Kingdom did in former Ages.

Another

Another Objection.

Is, That whoſoever ſhall vigorouſly ſet on this, or other like Method, ſhall find he hath ſtirred a Hornets *Neſt. The* Ale-Wives, Brandy-Sellers, Hugſters *and* Regraters, *and ſuch who by their ſmall Pennards, and worſe Weights and Meaſures, grate and regrate on the Poor, with others who Clamour meerly for Clamours ſake; will be all alarm'd, and whileſt the real Grounds of their Clomour, is too Scandalous to be inſiſted on; will pretend that their* Frenzy (*which they call zeal*) *is on the Poors behalf, whom they in truth regard as Flies do the Sores of a Gaul'd Horſe,* Dulcis odor lucri ex re qualibet; *but their fury ſeems to afford an Argument for a vigorous going on, rather than a hindrance, for if the cauſe were not good, ſuch Ill Perſons would not oppoſe it.*

2. If they ſhew ſuch Zeal for promoting their ſelfiſh, Scandalous, petty Gains; ſhall a perſon whoſe deſigns are Juſt, and truly plauſible, and for the general good of his Country, ſhew leſs Zeal therein, then ſuch Scandalous Wretches do in their ſelfiſh deſigns? Did ever a Traveller in the midſt of his Journey return back, only becauſe the Dogs Barkt at him? And ſhall the *Rude Noiſe* and *Impertinent Clamour*, of ſuch *Excrement* of *Humanity*, (who exclude themſelves from being Beneficial Members of the Publick, by withdrawing their Aſſiſtance from Contributing to its Welfare) obſtruct or cool an honeſt Courage and well fixt Zeal, in a matter of ſo great a Concern? Shall Laws and Officers be neglected, the Sacred Obligations of *Oaths* and *Truſts* be violated, the Publick Welfare be Diſregarded, and all other Obligations, both *Humane* and *Divine*, become Invalid, meerly becauſe oppoſ'd and bark'd at by a ſenceleſs Rabble? What's become of the Virtue of former Ages, when not a few chuſe it as the greateſt Honour to Dye for their

their Countries good, and is their Motto (*Dulce & decorum pro patria mori*) not to be ſeen in mens practices, as well as in Books and Eſcutchins. Indeed *Peace* and *Quiet*, whileſt they Conſiſt with *Truth* and *Juſtice*, are very pleaſing: But to preſer an outward *Peace*, before an inward, or to equalize it with *Truth* or *Juſtice*, is beneath the Quality of a Man, and intollerably Scandalous in a *Chriſtian* Kingdom.

Beſides, whileſt ſelf Intereſt is Adored by thoſe who regard nothing elſe that becomes a Party, and makes its claim, for if the publick fail, private Intereſt muſt fail too; and whether the publick be in danger is worth the Conſidering, if within one Age the *Charge* to the Poor in *Rates*, be advanced *Four* fold, and ſo in this one County comes to 39000 *per Annum*, then the Kingdom according to the proportions obſerved in ſome former *Aſſeſſments*, that *Charge* is far more than *One* and *Twenty* times ſo much, Conſequently above 819000*l*. *per Annum*; add to this, what they receive by Begging, and what they might get in the time they now ſpend Idly, or worſe, which few but will agree, is more than the Poor *Rates*; ſo the ſame being but another ſuch *Sum*, and Added to the former, makes up 1638000 *per Annum*; Add to this, that which may be more than all the reſt, that notwithſtanding the great Advantages of Trade of Late Years indeed not without ſome Interruptions by War) That the *Charge* to the Poor, and their inſolent *Carriage*, Increaſeth faſter then ever: So that at this rate, the whole *Rents* and *Profits* of all the Lands in the Kingdom will in a little time be ſwallowed up, this way, and little or nothing will be left whereby to pay *Taxes*, for Support of the Government, or for the Competent Subſiſtance of the Proprietor. And in Caſe thoſe new *Landlords* who are called poor, be not ſatisfied, they will not want *Wat Tylors* and *Jack Straws* to Head them in taking diſtreſs, and in form of Law, the diſtreſs and diſtreſſes found to take, lead,

drive, carry away, *&c.* and detain and keep, and not only ſo, but to take Poſſeſſion, and Livery, and Seaſing of what they have been out of, and what they'l ſay others have Enjoyed long enough.

Thoſe who ſpeak plauſibly of former Ages, talk what *Churches*, *Colleges*, *Hoſpitals* were then Built; And what other great Acts of *Piety*, *Charity* and *Magnificence* were then done. But in Caſe the *Charge* in Maintaining the Poor which the preſent Age is at beyond the former, and which, as 'tis manifeſt, might be ſaved, and the Poor be provided for in a better and plentifuller manner than now they are, if that exceſſive *Charge* were imployed in ſuch and other like Acts of *Piety*, *Charity* and *Magnificence* as before are mentioned, more ſuch *Pious Noble Acts* might be done in one Year, than were then in ſeven; or in Caſe ſuch exceſſive *Charge* were imployed in Building good Ships, the Strength and Glory of the Kingdom, and other Maritane Affaires, the advantage to the Publick would be very great; or in Caſe ſuch exceſſive *Charges* were ſaved to the Country, they already know what to do with it. Many good Laws have been made to prevent the Exportation of Wooll, which an *Antiquary* ſeems to fancy to be the *Golden-Fleece*, hinted in the Hiſtory of *Jaſon*. The vaſt Damage to the Kingdom by ſuch Exportation, and the Benefit thereby to Forraign Countries, is eaſier known than prevented; yet in Caſe the many Thouſands of People of the meaner ſort, that have not other fit Imployments, were Imployed in working up thereof, there would be none left to Carry off, and Conſequently the Exporting thereof would be impoſſible as well as unlawful. Should the Inundation of the Sea, or ſome Mighty Torrent Yearly ſweep off ſo much Land of this County, as is worth 1000 *l.* ſuch a Waſte would juſtly be accounted a Publick as well as Private Loſs, and no ſmall one; and in Caſe the preventing thereof

were

were feasable, Attempts to that purpose would not be wanting.

The idleness and profuse ways of Living of the meaner sort, wholly occasioned through the neglect of Officers, like a Mighty Torrent, hath of late Years swept off at least 40000 *l. per Annum*, more than would, with the help of their Labour, Maintain them in a far better manner then now they are Maintained, whose Maintenance doth now Cost at least that *Sum* Yearly, more than it did within 30 Years last, (and yet at that time the *Charge* was double to what it was some Years since the making the *Statute* by which the poor *Rates* are now made, being about 96 Years since; now that which was done 30, 40 or 50. Years since, and much within that time, and always before in all places, without much *care*, *skill* or *difficulty*, may with ease be practised again, especially considering (what is before mentioned) that Imployments for the poor, are now much plentifuller, and Wages far greater than formerly. Indeed, those who look for a sudden Remedy for a Distemper so long in Contracting, may meet with a disappointment. Aged and Impotent poor, by what means soever their poverty was occasioned, must neither be Starved, nor Maintained in so scanty a manner as to be rather a lingering Death than a fit Maintenance; what was the occasion of want in them, may be prevented in others. One drop of Water seasonably applied, may quench that spark which otherwise might endanger a whole Town. And he that shall in the first Years attempt, by due and fit Imployments, as well as fit allowances, only Stem the Tide, and make some abatement of the *Charge*, and but some Reformation in their way of Living, will in a few Years, by a prudent Managery, find the effects to exceed his expectation, and greater abatement in the *Charge* of their Maintainance in the next *Seven* Years, than hath been Advanced in *Twenty*.

To

To satisfy the Scruples of some, it's necessary, by the way, to Answer *One* or *Two* Short Questions.

Objection.

Whether the Overseers are Obliged by any Law to Imploy, or cause such to be Imploy'd in Work, who are not actually Chargable unto them?

Answer.

The Act of Parliament in this Case, is the Rule in this Case, and that gives plain Directions to the Overseers o' the poor what they are to do, and what penalty they incur in Case they omit such their Duty. *First*, They are enjoyn'd and required to Imploy and set on Work, or cause to be Imployed or set on Work, all such poor of their parish, whether Married or Unmarried, as have no Estates to Maintain themselves, nor ordinary and daily Trade of Life to get their Living by. Where by the way observe, that least the word *all* should not be Construed generally enough, the Law adds other general words, *&c.* and says, all persons, whether Married or Unmarried; so 'tis plain, that so far all persons are included. Next observe the following Words, and see who are excepted out of this General Rule, which have no Estates to maintain themselves, nor ordinary and daily Trade of Life to get their Living by: So that unless the Overseers do know, that a person hath an Estate, sufficient to Maintain him, or hath some ordinary and daily Trade, which must be such Lawfull Imployment wherein he is ordinarily and daily Imployed, otherwise 'tis to him no ordinary and daily Trade, then by the plain Words of the Law, they are to set him on Work, or cause him to be duly Imployed. And in order that so necessary a Duty may not be Omitted, each Church-Warden and Overseer of the poor, Forfeits 20 *s.* a Month, in case he

or

or they, omit or neglect their duty herein, as by the ſame *Statute* plainly appears, ſo that whether a perſon have relief, or not relief from the Pariſh, is not at all Material; for the Law makes no ſuch Diſtinction, *& ubi lex non diſtinguit ibi, non diſtinguendum eſt*: Therefore none may be made. They ſhall Imploy all perſons, Married or Unmarried, and out of this General Rule, exempts none, ſave ſuch as have Eſtates ſufficient to maintain themſelves, or an ordinary and daily Trade to get their Living by. And Indeed were this one Branch of this good Law, duly put in execution, there would be but ſmall uſe of other *Penal-Laws*, moſt Offences being the effects of Idleneſs.

The next Queſtion, is made by the Poor themſelves, *Whither they are obliged to Work according to the Order of the Overſeers of the Poor, in Caſe they never had relief, and do not deſire Work from them*?

As the Law is plain that all perſons, married or Unmarried, having no Eſtates to maintain themſelves, are under the care of the Overſeers, to Cauſe them to be Conſtantly and duly Imployed: So 'tis no leſs plain, that ſuch perſons are to Work according to the appointments of ſuch Overſeers: Which if they neglect or refuſe, are for ſuch their neglect or refuſal, to be ſent to the *Bridewell*, and whither or no they have relief, is no way material, and if they ſay they want no Work, it may ſhow they deſire to be Idle, *&c.*

The Law is the Rule, and who are obliged to Work according to the appointment of the Overſeers, and who, and only who are exempted, is before mentioned.

III. Queſtion.

Whether ſuch perſons ſo to be Imployed, are obliged from time to time, to give an account to the overſeers of the Poor, at ſome convenient time and place, that they have Wrought according to

 their

their appointment. And in Caſe they are otherwiſe Imployed, whether that be a ſufficient excuſe?

Anſwer.

In Caſe I ſhould go about to prove, that a Servant who is ſent of an Errand by his Maſter, or to tell his Sheep, or on other Imployment, and to return and give him an account of ſuch his Service, at a time and place appointed, is obliged to give an accouut of his doing therein; I ſhould only ſay what every one well knows: The giving ſuch an account being the Common known duty of every Servant: And as every Servant is Bound by his own Contract to Serve his Maſter: So ſuch as have no Eſtates to Maintain themſelves, nor ordinary and daily Trades of Life, are obliged by an Act of Parliament, which is a greater Obligation, than a private Contract, to Work according to the Appointment of the Overſeers, ſuch are no leſs obliged to give an account, that being an Eſſential part of the Work; and in Caſe ſuch perſons be otherwiſe duly imployed (which may not be believed, unleſs proved before the Juſtice of the Peace before whom the Complaint is made againſt them,) yet the allowing that for a good Excuſe, is a favour, and more then the *Statute* directs, and more than any particular Maſter will allow his own Servants, the doing one thing, when they are Commanded to do another.

IV. Queſtion.

How a Perſon can be proſecuted for not Working according to the appointment of the Overſeers, ſeeing the Complaint is Negative, and the Officers cannot be preſent, to ſee whether ſuch perſons Work according to his appointment or no.

When a Perſon is Accuſed for committing a Crime, the proof lies on the Accuſer; But when for omitting a Duty, the proof

proof lies on the Party Accuſed: As for the purpoſe, in Caſe a *Goal-Keeper* be charged for an Eſcape, the Accuſer is only to prove that the Priſoner was delivered into his Cuſtody with a lawful Warrant, and it lies on the *Keeper* to prove he hath him ſtill in his Cuſtody, or elſe he will be adjudged guilty of the Eſcape. Or if a *Conſtable*, or other *Miniſterial* Officer, be Accuſed, for not Executing a lawful Warrant, The proof of the Delivery of the Warrant, is what is required as a ſufficient proof, againſt him; to oblige him to prove he hath done his utmoſt in the Execution thereof. So in this Caſe, if an Overſeer of the Poor, do Teſtifie he hath aſſigned a perſon fit Imployment, it lies on the party Accuſed, to prove he hath Wrought accordingly, or elſe he is lyable for his Omiſſion to be ſent to the *Bridewel*.

Indeed let a Perſon Live as Idly and diſorderly as he will, unleſs he do complain for relief, 'tis common not to hinder ſuch his Ill courſes, and when he doth complain, then it may be, to tell him, in caſe he had kept to his honeſt Labour more, and frequented the *Ale-Houſes* leſs, he might have Maintained himſelf in Credit, and not been burdenſome to others: But his Strength being decayed, ſuch advice is like the *Locking of the Stable Door when the Horſe is ſtolen*, or like telling a Dead Man he might have lived Temperate, and then have lived much longer; or like telling a Thief on the *Gallows*, that in caſe he had honeſtly followed his profeſſion, he might have done much good to his Family and Country, lived in good Credit, and at laſt have died in a good Old Age. But now ſuch Advice comes too late; indeed ſuch a Thief may reply, that in caſe the Overſeers of the Poor of his Pariſh had duly diſcharged their Duty, in preventing his idle and ill Courſes, as by the Law they ought to have done, they might have prevented his evil Life, and ſhamefull Death. And indeed it may Reflect back with much uneaſineſs and horrour too. 'Tis commonly.

commonly ſaid, that *Silence gives Conſent*, and he that by ſpeaking or doing may diſcharge his Duty, and prevent an Evil, and doth not prevent it, is guilty of the ill Effects of ſuch his Silence and Omiſſion; according to that known Sacred Truth, *he that can do good, and doth it not, to him it is a Sin.*

FINIS.